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ABSTRACT

The product of two 1975 workshops held in Southeastern Alaska (Fairbanks and Sitka), this publication presents the following: (1) papers (written by the educators in attendance at the workshops) which address education methods and concepts relevant to the culture of Southeastern Alaska ("Tlingit Sea Lion Parable"; "Using Local Knowledge in Teaching"; "Reflecting Native Culture and Community Resources in the Science Curriculum"; "Teaching Third Grade in Sitka"; "Cross-Cultural Studies in the Craig Schools"; "Teaching Tlingit Language"; "Using Local Culture and Community Resources"; "Uses of Crafts and Artifacts in Classroom Motivational Techniques"; "Ways Community Resources and Information Are Reflected in the Curriculum"; "Using Local Resources"; "An Alternative High School"; "Alaska Native Studies Program"; "The Flora and Fauna of Baranof Island"; "Implementing Native Culture into Home Economics"; "Adapting the Daily Curriculum to Reflect the Local Community"; "Humanities Program"; "A Southeast Alaska Indian Culture Unit"); (2) ideas and strategies for teaching students of Southeastern Alaska (a summary of ideas coming out of the conference including some practical activities); (3) materials and information sources (films; museum kits; periodicals; student/community publications; other teaching aids; bilingual material sources; funding sources). (JC)

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Southeast Alaska Cultures: Teaching Ideas and Resource Information

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University of Alaska
August 1975

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SHARING IDEAS

Southeast Alaska Cultures:

Teaching Ideas and Resource Information

Compiled by: Kay Hinckley
Jean Kleinert

Alaska Educational Program for Intercultural Communication
Center for Northern Educational Research
University of Alaska, Fairbanks
August 1975

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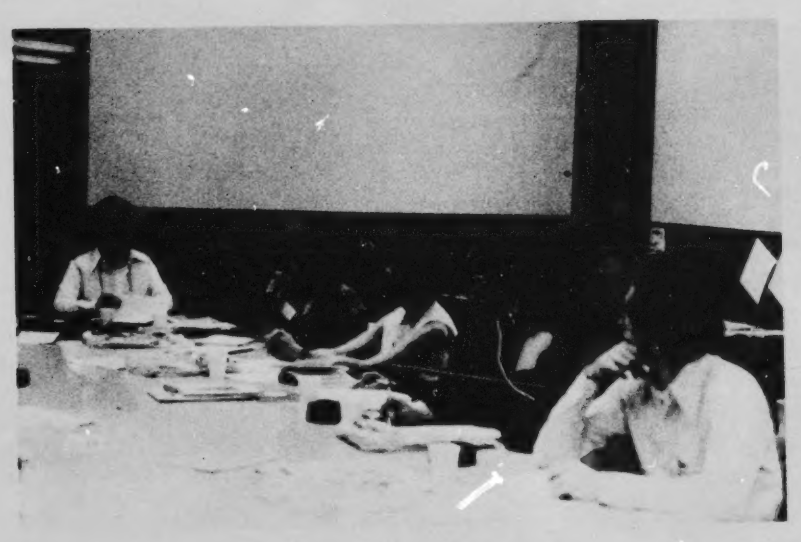
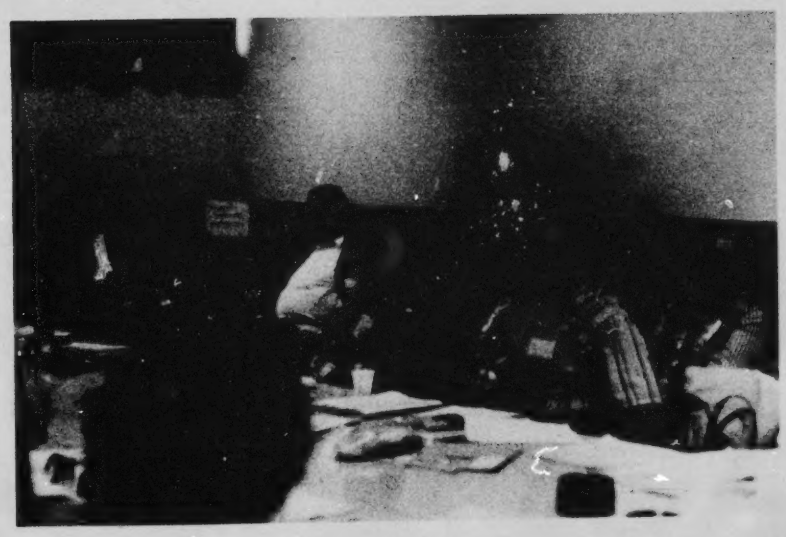
Mr. Bill Peters addresses the participants at the AEPIC sponsored Southeast Alaska Cultures teachers workshop.

Participants listen as resource persons share their philosophies.

Mr. Frank Johnson (center right) discusses how the early Tlingit people lived in harmony with their environment.

Mr. Henry Davis (Tlingit), Mr. Russell Hayward (Tsimpshian), and Mrs. Erma Lawrence (Haida), discuss the importance of bilingual education in Southeast Alaskan schools.





Participants share ideas with each other and discuss teaching materials for possible classroom use.

AN OVERVIEW

The Alaska Educational Program for Intercultural Communication (AEPIC) of the University of Alaska/Fairbanks; Center for Northern Educational Research (CNER) was awarded a contract for Fiscal Year (FY) 1975 under Title IV of the Civil Rights Act (CRA) to act as a General Assistance Center (GAC) in aiding Alaska's schools to overcome the problems associated with school desegregation. One of the components of the GAC contract AEPIC is addressing relates to prompting more multi-cultural curriculum approaches in the everyday classroom settings.

In an attempt to identify successful multi-cultural and community oriented ideas currently used by Alaskan teachers, two workshops were held during 1975.

The first workshop was held in Fairbanks in March, 1975, and focused on the Interior (Athabascan) region of the state. Fifteen teachers involved in multi-cultural and community-oriented classroom activities were invited to a three-day workshop and the result was a publication entitled "It Works For Us: A Resource List of Teaching Ideas and Materials on Athabascan Culture."

The second workshop was convened in Sitka during May, 1975. Participants were chosen from a cross-section of grade levels, course subjects, teaching experience; and, several types of school administrations and systems were represented.

Fifteen participants were asked to submit papers discussing ways they and their schools are encouraging a greater understanding of the Southeast Native cultures in their school populations whether they be Native or non-Native. The workshop included discussion of these papers, a discussion of the resources presently available to teachers and sources of information for use in teaching about Alaska Native culture groups.

Most participants felt that the main objective in teaching Native subjects to all students was to instill understanding and respect for all Native cultures. An equally important goal was to create in the students a respect for their own cultural roots thereby improving their self-images; steps toward enhancing their abilities to become better contributing members of their communities.

The importance of career education was discussed, and participants voiced concern that children become aware of employment opportunities that fit the environment of S.E. Alaska. Fisheries (aqua culture), Forestry, Business and Middle management were mentioned as particularly suitable and needed areas.

It was determined by the workshop participants that the success of any program was dependent on:

community acceptance

community involvement

open communication with the community

teacher orientation programs by the community.

Hopefully this knowledge coupled with the information in this publication will assist teachers in developing a curriculum that is more relevant to life in Southeastern Alaska.

Kay Hinckley
Ron Inouye

Alaska Educational Program for
Intercultural Communication

TABLE OF CONTENTS

I. PAPERS - an introduction 3

Tlingit Sea Lion Parable by Bill Peters 3

Using Local Knowledge in Teaching by James Hembree 5

Reflecting Native Culture and Community Resources in the Science Curriculum by Jerry Lynch 7

Teaching Third Grade in Sitka by Pat Pratt 9

Cross-Cultural Studies in the Craig Schools by Florence Demmert 11

Teaching Tlingit Language by Vida Davis 12

Using Local Culture and Community Resources by Steve Kortie 13

Uses of Crafts and Artifacts in Classroom Motivational Techniques by Brendon Larson 15

Ways Community Resources and Information Are Reflected in the Curriculum by Helen Ford 17

Using Local Resources by Constance Griffith 19

An Alternative High School by Ruby Browne 23

Alaska Native Studies Program by Linda Coffee 25

The Flora and Fauna of Baranof Island by Jerry Fleming . . . 26

Implementing Native Culture Into Home Economics by Marcia Strand 27

Adapting the Daily Curriculum to Reflect the Local Community by Janie Cesar 29

Humanities Program by Jon Wipfli 31

A Southeast Alaska Indian Culture Unit by Principal and Teachers, Main School, Ketchikan 32

II. IDEAS and STRATEGIES - an introduction 35

Suggested Ideas and Strategies 36

How To Do It 40

III. RESOURCES - an introduction 41

Past and Present by Florence Demmert 41

References 42

Recommended by Workshop Participants 49

Films 51

Museum Kits 53

Periodicals 55

Student/Community Publications 56

Other Teaching Aids 57

Sources of Bilingual Materials 58

Information on Funding Sources 59

Participants List 60

I. PAPERS

The following papers were presented by participants in a Southeastern Cultural Workshop. The workshop brought together teachers and Native resource persons to share their practical methods and ideas of incorporating concepts related to the unique community in which they live into the daily school curriculum. Some of the papers have been condensed or edited for easier reading as none of the contributors realized previous to the presentations that the papers were to be published. For your convenience all resources in the text have been underlined.

TLINGIT SEA LION PARABLE

By Bill Peters
Sitka, Alaska

Today I am reminded of a legend of our people: The sea lion tried to get on a rock which he figured was his because it had belonged to his ancestors. But he could not get on; the sea was heavy and washed him right off. A passing kelp duck saw his plight and told him to ask his grandfather, the ptarmigan, and he told his grandfather, "I cannot stay on my ancestors' rock. The sea is too heavy and washes me off." The ptarmigan listened, reached down and gave him some pebbles. "Swallow these and return to your rock." The sea lion swallowed the rocks and went back to try again. The sea was still heavy, but he was able to climb up and remain on his rock.

Today we find that exposure to new problems such as drugs and the violence on television is making the sea of life for our people very heavy. The rock of knowledge is hard to reach. But with the help of you teachers now concerned with our culture, our children will fortify their minds with the pebbles of balance. Then we will reach the rock of knowledge and nothing will wash us off. We will stay put through our lives.

USING LOCAL KNOWLEDGE IN TEACHING

By James Hembree
Hoonah High School
Hoonah, Alaska

In the Southeastern Alaska Indian school, more and more value is being put on higher education. While the Tlingit Indian does desire the best of the White man's education, it is a mistake for the teacher to talk to him as though he were a descendant of the Pilgrim forefathers. Frequently United States history texts and literature assume that if the reader is not a direct descendant of the Mayflower he at least can identify with them. The Indian cannot do this, since the real history of the White-Indian relationship is that the White man has beat the Indian back from the East to the West and into Canada. In Alaska we claim to have bought him from the Russians.

To the local aborigine a White man coming into or through their country is a "honky" until proven innocent. A teacher has to prove himself innocent if he is to be very effective. I believe the best way to start out is to listen. Vine Deloria recently wrote a book We Talk, You Listen, in which he shows that from the Indian point of view the White man goes around with his mouth open and his mind closed. When I first saw Hoonah I was awed, so I listened and thus was accepted. In Arkansas where I am from, the bluebird is a beautiful bird and highly praised in song and art, but in my first fourth grade science class in Hoonah I did not talk about the bluebird; instead I asked my students how to tell the difference between a crow and a raven. Some of them didn't know but some did; I listened and we learned together.

Even on the high school level I find it good to use local knowledge of the environment and culture, whether in a math story problem or studying Alaska history. As an English teacher and librarian, I have encouraged students to read such novels as When Legends Die not The Last of the Mohicans, and such short stories as To Build a Fire. The most meaningful book reports that have been presented to me were delivered casually while standing around the library during breaks or lunch time.

During my first year of teaching Alaska history I used works by Chevigny, Drucker, and Bancroft -- but not exclusively. For a special project some students studied Hoonah history through interviewing our senior citizens. This project was so successful that the second year I had my whole history class participate in compiling a pictorial history of Hoonah. In gathering materials for our book we took a trip to Glacier Bay, home of the Hoonah Tlingit. An elderly Tlingit chief, George Dalton, of the Kagwaantaan clan went with us to point out historic sites and tell stories. We were determined not to use secondary references in writing our history. In Hoonah we are fortunate to have a teacher who is very knowledgeable in the Tlingit language and culture. Katherine Mills has proved to be a great resource person.

I was chosen to teach Alaska history because of my fourteen years teaching in Alaska -- twelve of it in Hoonah -- and my involvement with the people, rather than because of any great knowledge of Alaska's political history. Since my wife's and my first year (1958) in Hoonah we have learned to love and respect the Tlingit people and have been able to establish a mutual affinity with each other. We have been accepted just as we have accepted. We are not treated like foreigners and we do not live like we were in a foreign country associating only with other teachers -- as is common and easy to do especially for a White teacher living in an Indian village. Our best friends are Tlingit and our house is always open to Tlingit visitors. We spend many hours listening to Tlingit stories and in return we read, write, and interpret letters and other written materials our friends transact with their more forked tongued brothers. My wife is very active as a church musician and sings and plays at funerals, weddings, and other occasions. I camp, hunt, fish, and do mechanical work mostly with my Native friends. The people have adopted us and given us Indian names, and we are invited to many of the potlatches. We recognize the honor and responsibility that goes with being accepted, and at the Indian parties we sing, dance, and otherwise contribute as the occasion requires. I have become so involved with the community and the ways of the Tlingits that it is naturally reflected in my teaching and life.

REFLECTING NATIVE CULTURE & COMMUNITY RESOURCES IN THE SCIENCE CURRICULUM

By Jerry T. Lynch
Kake, Alaska

Relevancy of the Kake High School science curriculum to the present needs of Kake residents will be enhanced by a Elementary Secondary Education Act (ESEA) Title III mini-grant. This grant, titled "Environmental Involvement Program" was designed with the expressed intent of involving as many students as possible in the science courses. The project will make use of much knowledge the students already possess. In addition, it will enable the students to participate in activities relevant to the local economy. Each student will be able to gain an understanding of how man and his environment interact with each other on the local scale.

The project is a study of logging, reforestation, and their effects on local salmon spawning grounds. A field trip will be made to the fish hatchery at Petersburg. Three local bus trips will be made on Kupreanof Island plus numerous walking trips to local streams. The trip to Petersburg will demonstrate to the students what is being done to insure a healthy salmon population for future years on a technological basis.

Upon returning to Kake, class discussion will be focused on the salmon's life cycle and upon the feasibility of transplants to improve local spawning grounds. For this purpose, the local personnel from the Department of Fish and Game will be consulted and brought to Kake. There will be an added effort to clean up debris around nearby beaches and estuaries.

Bus trips to a logging area on Kupreanof will be made to study the process of reforestation. Small areas will be staked off where growth rates of present and newly planted trees can be recorded over a year's time. Water quality tests and soil tests will be taken in and around streams to determine the effects of clear-cutting on the public water supply and on the spawning grounds for salmon. A photographic history will be kept of the program. Film processing will be done by the high school photography students.

In the everyday curriculum, many of the available local resources are already utilized. For example, we maintain a saltwater aquarium stocked with fish and shellfish during and after school. Salmon, trout, herring, and other fish are used in biological dissection. Skeletons are preserved and displayed for all students to study. Clams, muscles, crabs, and shrimp are also used for the same purpose. The habits of many types of sea life may also be studied by observing and photographing porpoises, seals, and an occassional killer whale. There are also many eagles around Kake and students enjoy studying feeding and nesting habits of the young.

In the study of botany, students are able to make frequent visits to specific areas. This is interesting since they are usually aware of

Indian names and traditions concerning many plants. Family clans are named after many types of wildlife. Examples of these are the "Eagles," "Ravens," "Beavers," "Killer Whales," "Frogs," and "Wolves." The Indian people hold a great deal of pride in their family name. For this reason, much respect must be shown in discussing many animals, even from a scientific viewpoint. This is especially true when discussing order of biological superiority and classification. It is important to draw on all the information that the students already possess in matters related to their home and family life. This gives them a greater feeling of importance and lets them be the "teacher" for they know many things that the instructor does not know.

Much information can be obtained from parents and other interested townspeople. Generally, they are willing to give advice and add knowledge whenever needed. Many boat owners will take classes to hand to get to places for nature studies and specimen collecting.

Parent-Teacher-Student relations are also greatly enhanced by quarterly parent-teacher conferences. These conferences provide a way for teachers to gain more insight into the homelife of the students. And parents learn a great deal about their children and the school environment. Conferences of this nature also make it much easier for the teacher to deal with the student on a personal basis.

It is the goal of the Kake High School Science and Mathematics Department to carry on a consistent and relevant curriculum that will prepare an individual for life in any community he chooses.

TEACHING THIRD GRADE IN SITKA

By Pat Pratt
Sitka, Alaska

In my five years of teaching in Sitka, I have found that our children are in a very unique situation when compared to the children in the lower 48 states. Therefore, the information in the standard textbooks is not often relevant to the lives of our children. My solution has been to determine the basic concepts and skills which should be learned in the third grade and to teach them in units that make the information relevant.

For example when we study folk tales in reading, we use Alaskan Indian tales and folklore. The Tlingit children also tell us stories that they have heard from parents and grandparents. In this way we can relate how the stories were passed down orally generation to generation until many were printed so as never to be lost or forgotten.

When we study the ocean; the majority of the time is spent on the sea life of Alaska and specificially around Sitka. We also delve into the fishing industry, canning and processing industries, and other career opportunities available in our state pertaining to this unit of study. This year we took a field trip to the beach at a minus tide and the children were amazed that we found 56 varieites of seashore life.

Our biggest unit of the year is our Indian Unit. We study Indians of the U. S. with special emphasis on the Tlingit and Haida of our area. Last year we set up a center in each of the five third grade rooms and the children rotated from project to project. In one room they made burlap vests; in another they made killer whales of felt edged in sequins to sew on the back of their vests. In the third room they made headbands; in the fourth they made beads to complete their outfits. My area was to help the children make wall hangings to give the parents as their potlatch gift.

The American Legion was generous in giving us $100 to help cover the cost of these projects. Mr. Ray Nielsen came in to tell us all about the Raven. Mr. Henry Davis came to the classroom to teach us some Tlingit words and phrases, show us slides of totems in Southeast Alaska and tell us some Tlingit stories. He also accompanied us to the Cultural Center and explained the house totems to the class. An afternoon was spent at the Sheldon Jackson Museum listening to more totem stories and enjoying the displays.

Other large units that deal with the natural resources, people, and industries of our state are our logging unit, geology and geography unit, map studies unit and the study of animal life in Alaska.

As a culmination of our studies, three classes held an evening potlatch for the parents and interested people of the community. Indian dances, songs, gift presentations and real Indian food comprised a most rewarding evening!

CROSS-CULTURAL STUDIES IN THE CRAIG SCHOOLS

By Florence Demmert
Craig, Alaska

To complement the more "academic" programs of our curriculum, the Craig Schools offer programs in music, home economics, industrial and fine arts, and social studies. In all of these areas, the influence of local cultural traditions and customs is keenly felt. Most importantly, the emphasis on significant local input provides a strong continuity between the lifestyle within the community and that within the school. Community input also provides continuity between the past and the present. This gives students a sense of identification with the cultural roots of Craig. The input is predominantly Native, for it is the Tlingit and Haida Indians whose cultures are rooted here.

Students learn the history of the area through legends, both given orally by the older people in the area and read in books and documents, through tapes from industrious local research, and through my knowledge as director of the cross-cultural program and my experience of having lived and studied the local customs for 42 years. From ongoing research the students connect the legends to the totem poles, the signs of identification among the Tlingits and Haidas. The student quarterly publication, Kil Kaas Git, reflects the research they have done and is a credit to their efforts.

The students learn the songs of actual events and the dance movements to accompany them. They sample local recipes and learn methods of preserving the food available in this environment. Incoming artists offer their expertise in such areas as carving, dancing, weaving and beading and help students develop similar skills. The daily art work activities include the creation of blankets, headdresses, dresses, the carving of canoe paddles, small totems and masks, and drawings of the clan symbols in traditional Tlingit art. This art work is constantly displayed in the cross-cultural room which is a well-stocked resource center open to all teachers, students and community people who want to learn more of the rich local culture.

TEACHING TLINGIT LANGUAGE

By Vida E. Davis
Indian Education Act Program
Alaska Native Brotherhood
Sitka, Alaska

Tlingit language classes are taught after school Monday through Friday at Alaska Native Brotherhood Hall. Fifty-three students are now attending regularly. They attend class twice a week for a total of ninety minutes of instruction. Because many of the students are tired after a full day of school, I try to make each session stimulating. For example, we might play a Tlingit counting game, which is the translation of the nursery ryhme "One, two, buckle my shoe" or sing a little song that has the names of our body parts. Another choice of activity is to cut and paste or color pictures for which we have learned Tlingit names. We also ask speakers to come in and tell us Tlingit stories.

On nice days we spice up sessions with field trips, during which the instructors point out objects and name them in Tlingit. These trips enable the students to see and feel the objects we talk about, and I can also determine how well the children have listened in class.

Another way we break away from the monotony of sitting in class is by having parties. At this time some of the students work on a display for their parents. The students have fun doing this and the parents always enjoy the displays.

A very great help in our language department is the language master machines. These machines record the students' or teacher's voice or word and play back the sound. This process of repetition is very helpful in learning a new language. The children enjoy using the language master and it gives my assistant and me a chance to work with students who need special attention.

We also use the tape recorder to record Tlingit stories and music. The students enjoy listening to the stories and occasionally we sing along with the tapes.

The Tlingit language has only recently been put into a writing system, so I have been developing my own teaching materials. I have made alphabet cards, number cards and cards with action words on them. I have made a coloring book with Tlingit names and many worksheets. The older group of children (4th through 8th grades) have been working in a Tlingit math book which requires them to read the problems and give answers. The students have done very well and can now give answers easily. I am proud of all the children in our program.

USING LOCAL CULTURE AND COMMUNITY RESOURCES

By Steve Kortie
Angoon, Alaska

The following are brief examples of some ways local culture and community resources can be integrated into the daily classroom routine. Several examples require field trips or the invitation of guests into the classroom. All of the examples can be modified and/or extended to meet the needs and interests of each class.

1. READING AND LANGUAGE DEVELOPMENT

A. Compile a class dictionary of Tlingit words. Each day the class and the teacher are required to add one word apiece (two words per day). This is a good way for the teacher to get to know something about the students and some of their parents, who might be used as resources for building the dictionary. Students may also put the dictionary into grammatical categories, e.g., nouns and verbs.

B. Use Tlingit readers in class for oral reading, book reports and discussion starters. Several short stories have been produced by Sheldon Jackson College (SJC) and other institutions in Southeast Alaska. Alaska Native Education Board (ANEB) in Anchorage and Alaska Native Language Center (ANLC) in Fairbanks have materials available.

C. Do a unit on myths of creation. Study myths from other cultures. Have students make up their own creation myths. Invite a local resource person in to tell the Tlingit story of creation. Have students illustrate the story and/or act it out.

D. Have students start a small newspaper or periodical literary magazine. Report local news, use original fiction, traditional stories and historical information.

2. SCIENCE

A. Do a unit on plant structure using local examples. Explore the ways these plants were used or are still being used by local residents, e.g., spruce roots for baskets and halibut hooks; berries, devil's club juice and tree bark for dye; medicines and snuff.

B. Do a unit on the different kinds of foods that are available locally. Take a field trip to gather examples of kelp, seaweed, sea urchins, gumboots, clams, cockles, mushrooms, herring eggs, etc. Try cooking and eating some in class.

C. Use a deer, seal, or some other large mammal as a specimen when studying anatomy. Let the students participate in cleaning the specimen while discussing the function of the various internal organs. Also demonstrate the bone and muscle structure.

D. Make a salt-water aquarium. Have the students stock it with whatever small sea life they can find on the beaches locally. Be prepared to change the water regularly.

3. SOCIAL STUDIES

A. Have the students make a map of their town. (If the town is too big use the neighborhood). Take a field trip to explore and record the physical characteristics of the local area. Make a large (4' x 8') three-dimensional map out of papier-mache. Include students' houses and other important features of the town. Discuss land use planning in relation to possible economic growth and development.

B. Investigate the organizational structure of such local groups as the Alaska Native Brotherhood, City Council, School Board, Village Corporation or Health Council. Invite members of these groups to visit the class to explain their history and goals and how they function in the community.

C. Combine the study of U. S. or Alaska history with a study of local community history. Find out how and when the community was formed and what people or organizations were instrumental in the town's growth and development. Use local people as resources. Students should be used as researchers whenever possible.

4. ART HISTORY

A. Invite local artists to come in to discuss Tlingit designs and their histories. Be aware that most artists specialize in one or two kinds of art work and that the history of any clan design is best explained by a member of that clan.

B. Have students use clay found locally on the beaches to make totems, bowls, etc. Indian designs can be used for decoration.

C. Using inexpensive carving tools, have the students cut 3/8" plywood to appropriate shapes for paddles, plaques, combs, etc. Decorate the items with clan crests or designs. Students may also write a short paper explaining the significance of their design.

D. With fish caught locally (herring is fairly easy for the children to get), have the children use ink or dyes they have made from local materials to make fish prints.

USES OF CRAFTS AND ARTIFACTS IN CLASSROOM MOTIVATIONAL TECHNIQUES

By Brendon Larson
Haines, Alaska

A survey of American Indian cultures is part of the third-grade curriculum in the Haines district schools. In fourth grade social studies I present an overview of American history with background of the American Indians' role in the historical development of the American nation. Rather than reteach what was covered in third grade, I have chosen to use quality museum artifacts and crafts as a focal point for my program.

My procedure is to place an artifact of a particular culture in the classroom museum. Children are asked to view it and discuss how some particular attribute of it could have come to be. For example, a discussion could be developed from the question, "How did the tip of the stone hoe come to be so well polished?" The answer is that it received its burnished effect from constant use over many years.

The children are asked to ascertain this through individual inquiry. Through the process of inquiry they learn how the artifact was used and begin to develop concepts about the way of life of its owner.

The vehicle for this inquiry need not be limited to social studies. It can be a problem in mathematics. For example, at four generations to a hundred years, how many generations have passed since this stone ax was manufactured in 2,000 B.C. For science class students could discover which types of materials would be best to polish stone. The answer is sand or sandstone.

The advantage of using this system in the classroom is that it allows the student to get a picture of the American Indians before the Europeans arrived. It also allows youngsters of Native descent to study their traditions without directly calling attention to themselves. It is effective with shy children who otherwise would not participate in active intercultural studies in the classroom.

My family and I have been collecting Indian artifacts and crafts for several years, so I have many interesting materials at my disposal. Other teachers might also utilize this technique in their classrooms. First build a secure mini-museum. If you're the least bit handy you can do it yourself; if not, ask the high school shop class or someone in the community to build one for you.

I have found that once parents know their possessions are secure they are eager to share them with the students. Plastic replicas of ancient Indian stonework can be obtained from the Denver Museum of Natural History. They are perfect as to color, weight and texture and the cost is low. Grey Owl Indian Craft Manufacturing Co., 150-02 Beaver

Road, Jamaica, New York 11433, will supply you with a 100 page catalog which lists books, records, kits and various Indian craft supplies.

I have found this to be a successful learning technique, and I would especially recommend a program of this type when the school serves a Native American student population.

This list was compiled at Haines ANB/ANS meeting during the first week of May, 1975. To obtain addresses, contact Marilyn Wilson, Tlingit Parents' Committee, ANS/ANB, Haines, Alaska 99827. These are individuals with skills in cross-cultural education from Haines, Alaska.

NAMES	SKILLS
Margaret Stevens	Tlingit Language
George Lewis	Tlingit Language Silver carving Canoemaking
Rose Hotch	Tlingit Language
Mildred Sparks	Sewing, History Food preparation
Matilda Lewis	Beading
Margaret Thomas	Beading
Lillian Hammond	Beading
Austin Hammond	History
Jenny Tlanot	Basketweaving
Daisy Phillips	Beading Food preparation
John Hagen	Carver
Warren and Wayne Price	Carvers
Archie Klaney	Canoemaking
Edwin Kasko	Silver Totem carving Art Instructor
Horace Marks	Carving, Designing Storytelling
Johny Willard	Dancing
Victor Hotch	Dancing
Lillian Hammond	Dancing
Jerry Warren	Dancing

WAYS COMMUNITY RESOURCES AND INFORMATION ARE REFLECTED IN THE CURRICULUM

By Helen Juliar Ford
El Capitan School

A Field Trip to Provide Survival Swimming Lessons and Broader Educational Experiences

El Capitan is one of several southeast logging camp schools that are located on or near the water. The docks, with water deep enough to accommodate large oil barges, are a constant hazard for the children. It is impossible to learn to swim in the frigid southeast water, yet survival swimming and floating skills are crucial for these children who spend their early years on the water.

The pupils also lack enriching educational experiences. El Capitan was a one-room, one-teacher, school serving 16 students in eight grades. Almost the only school visitors all year were the regional superintendent and the visiting nurse. The camp is accessible only by float plane or boat, and there is no TV. Travel is expensive and few children leave the camp during the school year. Many have never attended any other kind of school though some have had correspondence study at home in more remote camps before they came here.

To provide water-survival skills and educational enrichment, a Title III mini-grant was written and funded for 1974-75, providing for a week-long field trip to Ketchikan. Intensive survival swimming lessons were provided by Ketchikan schools, and the pupils visited other classrooms and points of interest in town. The next year, the project was written as a full Title III proposal, providing this field trip experience for seven camp schools that wanted to participate. It is planned that by the end of a proposed three-year Title III project, this kind of field trip will be part of the curriculum for all logging camp pupils in southeast Alaska. Project funds provide only pool and lesson costs and transportation. Parents provide board and room in town, as well as responsibility for all planning and chaperoning.

Forest Ecosystem Study

Pupils in logging camp schools live in the heart of one of the richest forests in the world. The South Tongass National Forest is an interesting classroom. With the help of the Ketchikan Pulp Company forester, Mike Peacock, El Capitan School began a study of the local forest ecosystem. This included taking field trips to study muskeg, clearcut and mature forest areas; making notebooks and posters and carrying out individual interest projects; making plant presses out of large old telephone books with cardboard covers added; pressing, mounting and labelling major plant specimens of the area; planting Douglas fir, which is alien to the area; making a nature trail to facilitate study of the forest over the changing seasons; doing various art projects related to

trees and other plants; and studying how plants grow, and man's interaction with the forest. The study seemed barely begun when the school year was over. Much work can be done to develop curriculum based on Alaska's southeast forest region.

An "Alaska Loggers" Learning Game

Two sixth-grade boys started a math-learning game that developed into a project which included every pupil in the school. Each child made his own game about logging. Ideas were shared and the result was a large game board with the pulp mill in the center and a logging camp in each corner. Logging roads and tug routes led from the camps to the mill, but they were fraught with danger: dice, good luck cards, bad luck cards and instructions on the squares of the route were utilized. Logging terms and concepts were incorporated. The purpose of the game was to see which of four players could get his three log rafts to the mill first. Log rafts were small bundles of tiny logs, each marked with the name of the camp it came from. Scenes of logging, camp life and the forest decorated the board.

A Mural Reflecting Community Life

Near the school is a large play shed, open on two sides, which was built to protect hop scotchers and basketball-shooters from the steady rain during recess. The sides of the shed include eighteen 4' x 8' plywood panels. These panels were stained and dirty, so they were painted bright colors. Each pupil carefully designed and painted his own panel. The result was a colorful and very local mural showing totems, seals, fish, local petroglyphs, timber, trailers, helicopters, the weekly mail boat and float planes.

Petroglyph Study

Some interesting and apparently unusual petroglyphs are found on Shakan, just a short run by boat up the pass from El Capitan. Crystal Perue, a local teacher, has been very interested in these and has made a study of them. With photographs, sketches, rubbings, books and other materials, she taught a unit on petroglyphs.

Resource People:

Mike Peacock, Engineering Dept., Ketchikan Pulp Co., Ketchikan
Cystal Perue, Box 1698, Ketchikan (Petroglyphs)
Helen Juliar Ford, Box 1698, Ketchikan 99901 (Forest unit)

Resource Places:

Forest Service, 709 W. 9th St., Juneau, Alaska
Alaska Fish and Game Dept., Juneau, Alaska
"The Whole Tongass Forest"

USING LOCAL RESOURCES

By Constance F. Griffith
Valley Park Elementary School
Ketchikan, Alaska

The philosophy of the staff of Valley Park School is basic to the preponderance of local resources being used in the Valley Park curriculum. This paper will provide examples dating back several years of Valley Park's use of the local community as an extension of the classroom.

Don Bailey served Main and then Valley Park School (the "new" Main School) with an environmental education program. The local community was thoroughly studied. An extensive stay at Orton Ranch provided a group of upper-elementary students experiences in planning for the trip, in group living, and in observing at first-hand ecological principles studied in science classes at school. Other teachers utilized Orton Ranch in the same way.

Mr. Bailey's Southeastern Alaska Unit included a study of the communities of the Alexander Archipelago, culminating in a Marine Highway trip to those communities served by the ferry system. This unit included months of study and of fund raising, and the children participating had to meet all requirements for preparation if they were to take the final trip. Parental support was required as well. Parents had to attend meetings which apprised them of the objectives of the trip, the behavior expected of the children, and the responsibilities of all concerned with it.

A Southeast Alaska Indian Culture unit was done at old Main School in the spring of 1973.* The complete unit is attached with statement of objectives, of activities, and of participating consultants from the Indian community of Ketchikan. All consultants were paid an honorarium. More Caucasian children became involved in this unit than Indian children, although all children were encouraged to take part. The Saxman Indian Community had reservations about the teaching of the culture in the public schools. One deficiency was that the Indian consultants could only be utilized for several sessions with the children (two to five visits) rather than for the total instruction. This was due to a lack of money. No public money was used except that donated by an interested community member and by the visiting Kotzebue Dancers from the performance they gave in Ketchikan. This raises the question of priority: should professional persons in the community be expected to donate their expertise free of charge when consultants from within the structure of the educational system are handsomely paid for their visits to a school.

During this school year (1975) Valley Park teaching teams have developed a number of units of study rooted in the local environment. The Southeast Alaskan Indian study kit from the Alaska State Museum in Juneau was utilized by student teams in conjunction with other activities devel-

* See page 30

oped with their students. These three teams took field trips to the Ketchikan Museum and to the Totem Bight Community House, where they dramatized aspects of life in the early days and sampled foods used before commerce changed people's eating patterns. A team-by-team report follows:

ALPHA Alpha is using a curriculum centered on adaptation to environment by selected cultures of the world (Noble and Noble, "Groups and Communities"). It includes family life, economy, and community organization of groups (such as the Bedouins), the plains, woodland, and Pacific Coast Indians and the Eskimos. The effect of historical change, such as the influx of White people to Alaska due to the development of transportation, is included. Other resources are Science Research Associates (S.R.A.)'s "Our Working World" and the teacher's own ideas. This group used the Alaska Museum kit and the trip to Totem Bight as they considered adaptation in S.E. Alaska.

BETA Kindergarten, first and second graders engage in dramatic play, stimulated by their play with building blocks, reflecting the life of Ketchikan. The block structures have the names of local businesses taped to them -- "Tatsuda's," "Ayson Hotel," "Mattle's Drive-In,," "Fire Department," and so on. The teacher questions them and writes down their statements about what they are doing. Chart stories and books written by the children in this manner provide local text materials.

DELTA Another K-1-2 group has had field trips throughout the local community all year long to the post office, airport, fish hatchery, the docks, dry-cleaning plant, bakery, grocery store, fire and police departments and the museum. Delta children and Beta children run a school store which sells small toys and snacks.

The Delta children recently greeted the first tour ship to arrive at the dock in Ketchikan and were invited aboard for a look at the ship. They will become tourists in May as they travel by ferry to the neighboring community of Metlakatla. There they will visit the mayor, police station, jail, community building, sawmill, cannery, cold-storage plant, airport and weather station. The main objective of the trip is the ferry boat ride to visit another local town.

Delta children have been studying specimens of intertidal-zone life collected by one of their teachers, learning the correct names for them and where they might possibly be found. They have also traveled to a dock, to a rocky beach, and to a sandy beach to observe the different creatures in their natural habitat. The children were able to find plants and animals and name them. No living creatures were removed from the habitat, but sea shells were collected.

GAMMA Nice weather has stimulated a number of environmental study hikes. Pollution control, edible local plants, the use of Devil's Club as a medicine, and identification of local plants are topics during the hikes.

Films and the kit from the State Museum served as a framework for Gamma's study of Indian Culture. The Totem Bight trip was valuable. Chief Joe Williams from Saxman visited the group, explaining cultural traditions to the children. From this study an interest in canoes, fish-traps, and bent-wood boxes was further pursued. Attached is a report on making a bentwood box after steaming the notched wood at the beach using seaweed over hot coals. See page 38.

KAPPA A group of Kappa students (grades 5 and 6) are on a ferry trip which took them to Juneau, where they studied the state government, and to Glacier Bay. Participants had to earn points by participating in preparation for the trip and in fundraising to finance it. This trip received a lot of parent support.

Kappa utilized the Museum kit and the Totem Bight site for their culture study.

Kappa has a greenhouse with Gro-Lites in its area, where children learn about growing vegetables and flowers; a number of sewing machines on which children can make clothing.

THETA After having studied the history of this famous town fifth and sixth graders traveled to Metlakatla to see it first hand and to get acquainted with the people of a neighboring community. Later, they studied Northwest-coast Indian design (Bill Holm's book was one resource). Templates were cut from aluminum; designs were first done on art paper, then burlap wallhangings and decorated vests were made. One child brought her own design for use by her brother and herself. The teacher did not understand that the design was only for her family's use and permitted others to use it. The child did not explain, so a mistake was made. The teacher learned, but too late.

During low tides, groups from Theta collected edibles from the beach. Sea-cucumber, snails, mussels, limpets, seaweed and kelp were gathered and sampled.

Last fall nine Theta students accompanied five adults on a deer-hunting trip. The deer they got furnished them with a real hide to tan at school. A parent provided another deerhide vest.

This week, a large group of Theta students will camp at Settler's Cove to study inter-tidal zone life and the Northwest rainforest. They will see films pertaining to these studies and will have an experience in group living for which they have planned and raised money.

RESOURCE TEAM A photography study with the local environment as subject matter, a local study of trees, and snow-shoeing trips in the mountains have developed an awareness of Southeastern Alaska's unique environment. An overnight camping trip, planned by a small group of boys, was highly successful.

RESOURCES Throughout these studies, the human resources have been the most reliable. However funding for utilizing professionals in the Indian cultural arts is not readily available.

Teachers are required to take courses in Alaskan history and anthropology; but practical information regarding ownership of traditional songs, dances, and heraldic designs is not stressed. Teachers may unwittingly do things insulting to the people they wish to honor. Education courses should be quire specific on these points of decorum.

For the studies of forest and inter-tidal lands, the Forest Service is a ready resource for its jurisdiction. Teachers attempting to find books, films and filmstrips about Pacific Ocean inter-tidal creatures see a great need for good material about our area. Films tend to concentrate on the larger ocean animals. There is material on Atlantic Ocean tide-pool life, but it is different from the life here. These materials are valuable for comparison, but they don't orient the student to the things he is actually seeking on Southeastern Alaska's beaches.

The mineral resources of this region are great. Kappa Team studied rocks picked up near Valley Park School, in an area once prospected and mined. The children of Houghtaling School and Valley Park School jointly held a rocks and minerals fair.

Several Valley Park teachers have, from time to time, kept inter-tidal sea life in homemade salt-water aquaria. Mr. Boyer, at Ketchikan High School has such aquaria in his biology lab. He has designed a cooling system using local ice-cold water that is more economical than refrigeration units to procure and maintain.

AN ALTERNATIVE HIGH SCHOOL

By Ruby Browne
Revilla High School
Ketchikan, Alaska

As a teacher of students who have dropped out of regular high school and now desire to complete a degree, my concerns are that we prepare them for the real world of work with employable skills. It is my goal to assist students to become productive workers contributing to the tax rolls rather than depending on agency support. This is in keeping with our school philosophy: "The development of a positive self-image is crucial in an individual's ability to learn and function successfully in relationship to himself, others and his environment. At Revilla High involvement in planned, individualized learning experiences is recognized as a way in which education can improve the self-image and success of each student." It also follows our school goals: " . . . the development of: (1) Student responsibility of his own actions affecting himself and others, (2) Mastery of basic skills, (3) Employable skills and attitudes, (4) Interest in continuous learning."

During the year 1974-75, 115 students have enrolled at Revilla and at the present the enrollment is 75. The population is generally 47% Southeast Indian, 53% Caucasian; 64% female and 36% male. Of the 40 who have left this year, 5 graduated from Revilla, 7 received the G.E.D., 5 transferred (one to Ketchikan High and 4 to other schools), 3 are institutionalized, 5 moved from the community and apparently terminated school, 3 quit to go to work, one died, 6 married and dropped, 5 left apparently due to lack of interest. Babies have been significant to the female population. Eight girls are married with children, eight girls are unmarried with children, and six girls are unmarried and pregnant. A significant number of students have undesirable living situations. At least 33 of the students have had constant contact with probation. Generally, Revilla students have a school history of under-achievement and poorer than average academic achievement. A significant number would be classified as needing special education in one category or another. Referrals to Revilla have come from Probation (5), Family Services (6), Ketchikan High (21), Youth Advocate (2), student and/or parent walk-ins (57), unknown (5), Children's Home (14), Mental Health (3), and Public Health (2).

We at Revilla find that a lot of our time is spent in contact with these agencies and Bureau of Indian Affairs (BIA) and Office of Vocational Rehabilitation (OVR) in order to plan with the students for their continued education and work experience.

Such agencies as Neighborhood Youth Corps (NYC), OVR, BIA, and some Employment Service programs, while their representatives are most understanding, are required to have a certain number of "success stories" and want "highly motivated students." Unfortunately, we are usually looking for a way to assist the students toward self-motivation.

As a vocational teacher, I find it difficult to teach students - whatever the culture - that in order to get a job they have to change from eating when they're hungry and sleeping when they're tired, or calling in late with an excuse for not showing up for work when they just don't wish to go. They need to learn that whatever the lifestyle they would like, an employer is not "giving" them a job; he hires workers because he needs them and needs only those on whom he can depend for regular productivity.

At Revilla we have tried to make courses relevant but mainly we treat students as human beings, show genuine interest and concern for them and help them to develop greater self security and self sufficiency.

ALASKA NATIVE STUDIES PROGRAM

By Linda Coffee
Floyd Dryden Jr. High
Juneau, Alaska

This has been the first official year for the Native Studies Program at Floyd Dryden Junior High. The program is taught cooperatively by the departments of art, social studies, home economics and language arts, and was developed to include an introduction to foods, clothing, family life, art, songs, legends, history and the overall culture of the Alaska Native. Each quarter of the school year more than 100 students are enrolled in the course.

My area, the art of southeastern Alaska, has been one of never ending discovery. Both personally and professionally my growth has been stimulated by exposure to the many human resources that are available to us in the Southeast. I try to have as many local artists as possible working in my classroom. Jim Marks, Raymond Peck and Ray Aceveda from the Indian Studies Program have been invaluable with their skill as carvers as well as exciting my students about all forms of Native art. My aim in the class is to develop a basic understanding and the necessary skills to enable my students to enjoy and produce works in the Alaska Native tradition.

The sessions last nine weeks, during which each student is exposed to the history, techniques and methods of Native arts, the aesthetic beauty in the community, and the local resources that are available. In the class the students complete at least one painting, two wood carvings, a carving in the round, a piece of beadwork, and basic basketry techniques. They also learn about and discuss different designs used in Native art themes.

We have been trying to duplicate some of the old ways of making colored paints with vegetable dyes and studying the placement of color and its importance.

In late May, science and art classes will fell a cedar tree, from which the bark will be used for baskets and the wood for carving. The science class will also do experiments and studies of the tree and its life processes. Gathering spruce roots is another project planned for my classes which should prove to be both enjoyable as well as educational. There is also an ongoing room project - a large 10-foot totem that should be completed next year. The introduction of Native Studies into my curriculum has enriched my total program, making it a truly more vital and stimulating program.

THE FLORA AND FAUNA OF BARANOF ISLAND

By Jerry Fleming
Sitka, Alaska

As a junior high school science teacher, my approach is to study the local environment with particular attention given to the Native uses and names of all plants and animals indigenous to this area.

For the past 5 or 6 years I have taught bits and pieces of what I call Life Science. The course includes: Identifying edible foodstuffs, collecting edible foodstuffs, preparing and eating the collections, collecting and identifying materials for dyeing yarn, learning techniques of dyeing yarn, dyeing yarn and using the yarn in art and home economics.

It is remarkable to see the enthusiasm that is generated when a student brings in herring eggs, sea urchin eggs, chitons and other delectable foodstuffs that are not normally a part of the everyday diet.

Other topics which have been used with great success in seventh-grade life science are pulp mill pollution and control, city garbage and sewage disposal systems, plant and animal communities of Baranof Island, animals of Alaska when studying the animal kingdom, plants of Baranof Island when studying the plant kingdom. We also discuss how to handle outdoor emergencies such as injuries, how to get dry and stay dry, and general topics of water safety and outdoor survival.

I have hopes of eventually expanding this course into a full course on survival in Southeast Alaska. It would include topics such as using medicinal plants, building a fire in the rain, construction of shelters and how to handle hypothermia. I presently fit some of these topics into my science course during the month of May as that is the time when the tides are low and the plants are beginning to grow.

Recommended Books:

Grimm, William C. Indian Harvests. McGraw-Hill Book Co. New York. 1973.

Furlong, Marjorie and Virginia Pill. Edible? Incredible! Ellis Robinson Publishing Co. 1972.

Heller, Dr. Christine A. Wild, Edible & Poisonous Plants of Alaska. Cooperative Extension Service. Univ. of Alaska. Pub. #40. 1973.

Drochmel, Arnold and Connie. A Guide to the Medicinal Plants of the United States. The New York Times Book Co. 1973.

Sweet, Muriel. Common Edible and Useful Plants of the West. Naturegraph Co. Healdsburg, Calif. 1962.

Vierech, Leslie A. and Elbert L. Little Jr. Alaska Trees and Shrubs. Agricultural Handbook #410. U. S. Dept. of Ag. 1972.

IMPLEMENTING NATIVE CULTURE INTO HOME ECONOMICS

By Marcia J. Strand
Mt. Edgecumbe High School
Sitka, Alaska

All Alaskan Native cultures are represented at Mt. Edgecumbe and the students in my classes select individual projects incorporating their own backgrounds. All of the following suggestions have been implemented into my home economics classes.

FOODS AND NUTRITION:

Preparation and serving of Native dishes the girls know how to prepare. Typically shared potluck style are: fried bread, salmon chowder, salmonberry/blueberry compote, fish stew with seaweed, and meat stew.

Preservation unit - bus trip for picking blueberries followed by canning and jam making. Boat trip for catching salmon and canning salmon.

Tape recording elderly Natives' recipes and descriptions of preparation of Alaskan wild game and plants.

Use of food nutrient charts for Alaskan wild game and plants. Mounting photographs of Alaskan foods collected from magazines, calendars, or copied from texts.

HOUSING:

Field trip to tribal house in Sitka Indian Village. Occupant described its history.

Chairman of Village Planning Committee brought map of Sitka Indian Village and spoke to classes.

Student assignment to sketch or make a model of historic Alaskan building.

CLOTHING:

Field trip to Sheldon Jackson Museum for descriptions of textiles, ornaments, design, etc.

Parents skilled in bead sewing visit classroom to demonstrate.

Field trip to Southeast Cultural Center to visit Native artists at work sewing and silver carving.

CONSUMERISM:

Design can labels using Alaskan wild game and plants.

FAMILY RELATIONSHIPS:

Tape record description of marriage ceremony. Interviews cover early day views of dating, women working, mate selection.

Native fathers and mothers discuss in classroom their experiences and expectations of teenagers.

CHILD DEVELOPMENT:

Read myths in textbooks. Students wrote and illustrated a child's story reflecting village life.

Teacher visited Indian Education Act dance and language classes instructed by Alaska Native Brotherhood members.

ADAPTING THE DAILY CURRICULUM TO REFLECT THE LOCAL COMMUNITY

By Janie Cesar
Juneau Douglas High School
Juneau, Alaska

The following is a brief summary of the activities I have used in my classroom to adjust the daily curriculum to reflect local community and Native cultural contributions:

Resources: Parents and relatives of pupils (advising, teaching, contributing, sharing), Juneau School District Indian Studies staff, Alaska Native Sisterhood (ANS), Young Tlingit Dancers, Alaska State Museum - Alaska Multimedia Education Program, Alaska Native Education Board - Anchorage, Juneau School District Indian Studies Program.

In addition to special unit studies through the year, we take advantage of "whenever it seems appropriate" or "just happens." A brief outline of planned subject areas follows:

Health: Indian style of living; food and food preparation; exercise and games; daily routines and chores; medicines.

Science: Wildlife; foods from the sea and land, use of nature in all areas of living.

Math: Counting in Tlingit; methods of counting things (trading).

History: Settlement of our country and role Indians played (Alaska and elsewhere).

Geography: Our state and our worlds - relationship to the world of the Tlingit.

Spelling: Tlingit names in our community.

Language: General conversational terms - greetings, names.

Reading: Understanding an oral tradition; listening to its legends and stories. Reading for information and enjoyment. Learning to recognize written Tlingit.

Art: Totemic designs; carving, beadwork, weaving.

Music: Learn songs, dances and how to play musical instruments and their construction.

The following is a monthly outline of activities I use. They are generally worked into the regular assignments.

SEPTEMBER History - Jamestown; Pocahontas. How Tlingits helped non-Natives in Southeast. 28th - American Indian Day. Identify various Indian groups in Alaska; talk about current events concerning Indians in Alaska; the U.S. and local Indian leaders.

OCTOBER Alaska Unit - Benny Benson (12th) Research other Native artists, musicians, etc. Alaska Day (18th) Follow up general Alaska history with the role the Indians played at Sitka. United Nations Days (24th) Discuss ethnic groups in Juneau. Each child does own background - origins.

NOVEMBER Pioneer and Indian unit. Make soap, moccasins, knit, crochet, weave, type of cloth they made. Compare their way of living with people here. "Soap" Indians used; different styles of moccasins; beadwork; weaving; cloth they made. Bake bread; make butter and ice cream. Make Indian bread; make jelly or jam from local, frozen berries; make soapberry "ice cream."

DECEMBER Health - studying games. Learn local Indian games; other Indian games. Athabascan Indian Unit. Follow up with Tsimshian, Haida, Aleut, Eskimo, and Eyak units of study. Always compare. Compare Indian legends concerning their "creator" with Christian version.

JANUARY and FEBRUARY Tlingit Indian Study. Utilize Indian Studies staff. Art, music, bead sewing, carving, story telling, etc. Choose major project: button blanket or hooked rug - totemic design. Chinese New Year. Our New Year. Potlatches - ceremonies (plan and give a miniature potlatch).

MARCH Science - Wildlife in Alaska "Animal Ecology." How the Indians used wildlife (food; clothing - "Indian Conservation")

APRIL and MAY Geography - African Masai (masks). Indian masks. Science - Sea Week. Native foods - time to harvest; how they were and are preserved - Indian style. Smoke salmon; eat Indian foods. Science - Rock Study. Utilization of rocks by the Indians: paints, utensils, tools, jewelry.

HUMANITIES PROGRAM
By Jon Wipfli
Ketchikan High School
Ketchikan, Alaska

Ketchikan High School has about 1200 students with about 27 to 30 percent of them Alaska Native. My position is a teacher in the humanities program, which includes the areas of language, art, social studies, home economics, aviation, navigation, science, music and religion.

This is a new program, designed to give students more alternatives in the classes they could take. It was set up as a series of mini-courses given in the eight periods a day lasting approximately 4-1/2 weeks, with the student signing up for the ones he wishes. The subjects offered are determined by polling the students' interst. Examples of those given this year are the Alaska Native Land Claims Act, religion and weaving. Many of the classes are taught by local resource people with the intention of being cross-cultural and cross-disciplinary.

The Indian Education Act (IEA) has funded a summer project involving four teachers and 30 students. The group will travel through Southeast for three weeks with the overall goals of learning to appreciate the Southeast and learning to respect other cultures. Specific lessons will include use of the camera and tape recorder in cultural preservation.

The humanities program will be expanded next year with the help of the IEA. We want to develop a relationship with the resource people in the community and to involve them all in our program. We also hope to incorporate some of the concepts from the Foxfire program and to publish newspaper articles and/or a book by the end of the year.

Resource Persons:

Louise Brightman, Sitka, Alaska 99835. Sitka resident, retired librarian, daughter of early fishing family.
Robert Cogo, 812 Monroe St., Ketchikan, Alaska. History, legend, and culture.
Burt Lieb, Island View Manor, Ketchikan. Early Alaskan history.

A SOUTHEAST ALASKA INDIAN CULTURE UNIT

By Principal and Teachers
Main School
Ketchikan, Alaska

Grade level: Kindergarten, First and Second grade

I. General Objectives:

* The children will learn that before the White man arrived here, Indian people lived here who: had communities, were organized into family groups under chiefs, worked hard and had a high standard of living, had highly developed art forms and had a structured social organization among the family groups.

* The children will learn several specific things about the old-time Indian Culture, though each child may not know all of the specific things taught. Specifics will include: graphic art, music and dance, foods and food gathering, manner in which food was prepared, served and stored, clothing used, how tools and implements were used and obtained, housing, what and how children were taught, language and legends.

II. Specific Objectives

* Graphic Art: After a lecture and demonstration by Stan Marsden the children will be able to recognize the two basic forms used in the art of the Tsimpshian Indians and draw the two basic forms in outline. The children will use the template to decorate a costume or a box.

* Music and Dance: After daily instruction and practice session, students will know and reproduce correctly a characteristic Indian chant and the dance which accompanies the chant.

* Foods: After being exposed to specific Indian foods and information about them, the children will be able to name them, tell how each was obtained, how stored, be able to prepare each.

* Clothing: After a period of instruction, students participating will be able to: identify everyday clothing used by both man and woman, identify ceremonial clothing and explain the significance of the decoration on ceremonial clothing.

* Tools and implements: After instruction from the teacher, and further instruction from Indian craftsman Nathan Jackson, students will: identify by name the hammer, wedge, adze, knife, know of what materials these were made before White men came, know to what use each tool would have been employed, give one example of use of each tool, identify bent-wood box - know how constructed, identify bowls, spoons, and other available household articles.

* Housing: After instruction and after constructing a model with information and method given by Indian craftsman Mr. Dewey Skan, the children will: recognize and be able to describe the specific design of an Indian community house, and will be able to locate where in this house cooking was done, weaving and other handcrafts were done, where people slept and where they ate.

* Language and Legend: After hearing Indian people (Mr. Frank Johnson, Mrs. Gertrude Johnson, Mr. Nathan Jackson, and others) tell Indian legends and introduce simple words and phrases and after re-telling and practice with the teacher the learners will: be able to re-construct, as a group, at least one legend, and know ten words and five phrases in Tlingit, Haida, or Tsimpshian.

* Teaching of Children: The children will find out from some of the old-timers who visit them how they learned the things they know and are transmitting to these learners. (Mrs. Atkinson - weaving baskets, Mrs. Peratrovish - weaving hats, Mr. Johnson - legends).

III. Activities

Learn and execute a dance, with its appropriate chant.

Visit the local museum display of local Indian articles.

Construct a model of an Indian community house.

Construct totem poles of paper-mache built around carpet cylinders.

Construct a war canoe of paper-mache over a cardboard box.

Decorate milk cartons (the older ones used to deliver milk to the school) to simulate bentwood boxes.

Make an Indian dance-headdress or a hat and decorate it with authentic forms.

Help to make a blanket to wear in the dance.

Identify with signs and by telling guests articles on display in the classroom "museum" (articles donated by parents and friends).

Visit local totem poles.

Perform a dance and serve a simple meal (with parents' help) in the community house at Totem Bight. Share the results by inviting others -- parents and friends from other schools -- to come to museum display and to Totem Bight performance.

Write letters to thank people who helped with our projects.

Write invitations to invite people to share our learning.

Write news articles with illustrations.

Read legends (Alaskan Readers, 1-8).

Do worksheets (Alaskan Readers, 1-8).

II. IDEAS AND STRATEGIES

The following ideas and strategies were suggested by participants in the Southeastern Cultures Workshop. Most of the techniques and methods were brought out in conversation and then summarized for easier reading. This is by no means a comprehensive listing, but only meant to give the reader a good start or direction to start involving more of the community in their schools. Many comments and suggestions were made that are applicable to every teaching situation.

* Each teacher should act with students, not on them.

* Help students to see a need for learning so that they will be able to better assimilate knowledge.

* Students should find out that the teacher does not know everything.

* Encourage students to learn the habit of seeking their own answers for use throughout their life.

* Make reference to what has been taught in previous classes and other subjects to show the interrelation of learning and life.

* Keep the community well informed about what is going on in the school.

* Try to involve the whole community in all important school matters.

* Do not try to change individuals.

* Remember that the relationships of one culture to another are inseparable; we are all people and each culture has equal worth.

SUGGESTED IDEAS AND STRATEGIES

Set up a cultural resource room or corner in your school and set aside time each week to contribute to it. Invite the community in to see your progress. Ask them for suggestions and/or contributions.

Draw maps of progressively larger areas to teach land relationships: neighborhood, community, island or valley, state, continent.

Learn the authentic Indian names for geographic places. Ask one of the elders in the community to assist in teaching the children the Indian words.

Have the parents of your students help the class find, prepare and cook local Native foods.

Compare the food values of Native foods to those eaten today.

Make a basic food chart using local foods.

Collect recipes for making eulachon (oligan) oil.

Trace trade patterns of oligan oil, dentalia, trade beads and fur.

Display cultural school projects in full view of the community: at the airport, on the ferry or in a store window.

Publish a newspaper for classroom, parental or community distribution. Make it bilingual and include student art work.

Publish your resources (people, places, materials and accomplishments) for use by other schools. Ask people in your community if they agree that these resources are accurate and valuable. Perhaps ANB/ANS would agree to review these materials.

Keep a dictionary of terms specific to the village or locale with illustrations to go along. For example: gum boots (chiton), oiligan, liquid sunshine. This can also be a bilingual activity.

Have students study and observe their surroundings closely. What kind of plant and animal life is in the community? What does man get from his environment? How else does the environment affect people? What would happen in S.E. without so much rain?

Students can compile a S.E. flora and fauna series and draw illustrations to appear with each brief description. This can be a bilingual activity.

Students can draw maps of the area with beaches, spawning grounds, old village sites, new village sites, totem parks, airstrip.

Make "dig boxes": Different layers of soil and "human" implements layered in a box to be dug up later by other student "archeologists."

Create implements from household junk and have students deduce uses.

Research and draw family trees and discuss overlaps. Trace family at least two generations back. Deduce which families were in the area years ago, which families lived in the region, in Alaska, etc.

Set up a mini-museum in your school or classroom and invite community to see it. Ask them for suggestions and/or contributions.

Collect local Native parables and "words of widson" into booklet form. This could be a bilingual publication.

Record and transcribe folktales from local resource people. Take a lesson on do's and don'ts of tape recording first.

Spend one day without heat, light, food and/or clothing as the people long ago used to.

List all the different kinds of seaweed; include their uses. List local plants used for medicine (folk herbs), used to eat and list other uses for plants. This could also be printed and bilingual.

Develop the use of pictures to open communication with students. For example: use postcards or photo series to compare and contrast life styles in other areas of Alaska.

Develop an exchange program with a community in another region of Alaska. Exchange art work, reports, photos, community guides etc.

Visit the State Capitol and other state and federal agencies. Discuss their importance and influence on S.E. Alaska. What will occur as a result of the Capitol move?

Use older students to assist in teaching students, especially on field trips.

Ride the ferries and explain their importance to S.E. Alaska. Compare the S.E. Alaska transportation network 10 years ago, 20 years ago, 30 years ago. How are the ferries named? What affects how the ferry schedule is set?

Discuss glaciers and their importance to S.E. Alaska.

How does the weather (rainfall) effect the environment and people of S.E. Alaska?

Discuss S.E. Alaska's relationship to Canada, culturally, economically, politically, etc.

Students can make calendars that include area happenings. Fishing season, cannery opens, bird migrations, wild celery appears, mosquitoes appearance, ANB/ANS convention, as well as birthdays and celebrations specific to a community.

Students can write essays on what life was like 10-20-30-40 years ago in the village. They should be encouraged to talk to many village elders.

Students can do specific reports on family life - past and present, clothing - past and present, social institutions - past and present.

Students can compile traditional Native games and designs of the area and put in booklet or in card file. (A possible bilingual activity.)

Students can do an air traffic census. Keep track of plane and ferry arrivals, departures, mail, passengers, and freight. Tally miles flown and gallons of gas consumed and tidal activity.

Mathematical records can be kept and tallied: village population, fuel oil used for heat and electricity, snow and rain fall, fishing and hunting yields, how many feet of fish net, how many miles of beach.

Encourage students to keep a record of traditional skills, i.e., fishing, hunting, carving, dancing, beading, etc. Use parents and elders from the village as resource people.

Students can list the kinds of sea life found in a minus tide. Illustrated booklets can be put together. (Another possible bilingual activity).

Students can make a log book of local bird sightings, record first sightings, tape bird calls, look for nesting sites, observe eating habits, etc.

Students can keep a daily log or personal journal. What have you learned after one week, one month, six months? What makes you happy, sad? List your wishes. List your worries. What would you like to change about yourself, your home, your family, your school, your community.

Every community has a story to tell. Study the community in which you live. All subject areas can be woven into a project such as this. A student produced guide to the community would be a natural culmination. Exchanging this information with communities in other areas of Alaska could be another component.

Take field trips to places with cultural meaning, preferably with resource person who knows the culture of that area. Students can discuss what they like best/least about the community. What changes they would make.

Make crafts of local Native culture. Try to use materials found in nature.

Students can take pictures of their community and develop a guide to the community. All aspects of the community can be researched: historically, economically, geographically, culturally, religiously, etc.

Motivate your students to get the whole community involved in a clean up campaign. Compare today's problems of pollution with those of long ago.

Visit the cultural center, totem park or museum nearest you. Take along elders to narrate and have students write diaries, experience stories and take photos.

Visit the local businesses and have the merchants explain how they work and why their business is important to the community.

Safety lessons are always relevant: swimming, boating, hiking, hunting, fire, and snowmobiling.

Bring in local Native health aides, artists, pilots, mechanics, to talk to the class.

Pick out an area in another part of the world with the same or near temperature and environment. Compare life styles. Students can exchange letters, photographs, art work, etc.

Plan and execute a cultural exchange program during an athletic trip to another community or region in the state.

Trade places with a student. Let him take the role as "teacher" to teach you and the class something he knows. This might include how to make a halibut hook, do a Tlingit dance step, or relate a story.

Invite Native notables to speak at assemblies in school -- Elaine Ramos, Henry Davis, Frank Johnson, Roger Lang.

List the names of Native leaders -- have students do some research on these people and write short bibliographies; put them all in a booklet for distribution to other communities.

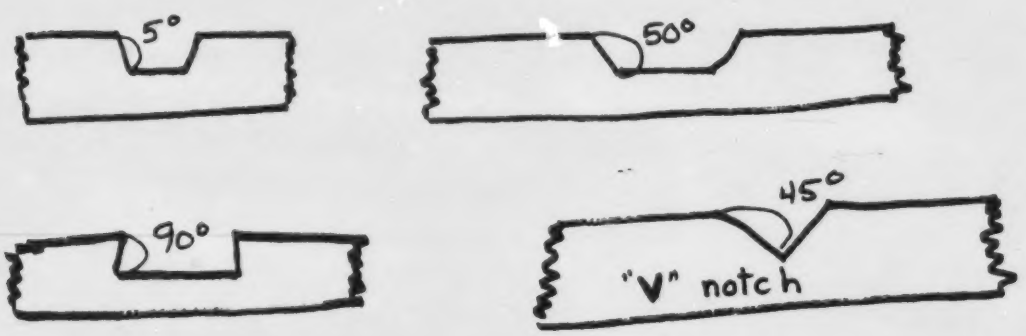
Keep the community informed or if you have an idea for new first programs talk about it to the parents informally, then present it in final form at the once-a-month board meeting for their approval or rejection. Always try to get community support for school activities.

Make what you teach <u>connect</u> with things that the kids already know about.

Try to use the individualized approach to teaching. It works best within the multi-cultural classroom.

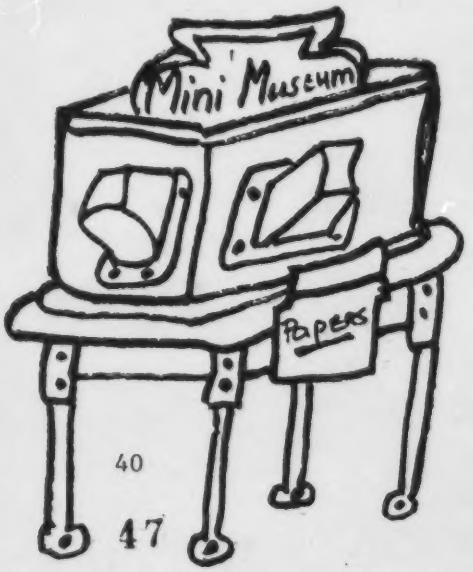
Bentwood Boxes by Dawn Kinney, Maria Ellis and Angela Potatzka, Valley Park Elementary, Ketchikan

We wanted to see if we could make Bentwood Boxes. First, we gathered seaweeds at Surprise beach. The next day one group of kids gathered wood. Another group of kids got the seaweed while a third group dug a pit and lined it with rocks. Finally, Mr. Hiatt built a fire in the pit. We got it burned down to coals and spread seaweeds on the coals. Then we laid prepared boards on the seaweeds. More seaweeds were spread over the boards. The boards were steamed to soften them so we could bend them into boxes. The boards had different kinds of notches in them where they would bend. The "V" notch worked the best.



Mini Museum by Brendon Larson, Haines

Use your imagination -- scraps of lumber, parts and pieces of furniture. Make it movable and lockable. Should have shelves, windows, and lighting.



III. RESOURCES

The following materials and information sources were suggested by participants in the Southeast Cultures Workshop and AEPIC staff members. The workshop also addressed itself to the problem of how to tell whether material on the Native culture is authentic and accurate. In regard to books it was recommended that the teacher question whether the author had properly researched his material and whether he had enough background to warrant any subjective interpretations he might include. The hope was expressed that a committee would be formed, perhaps by groups like the Alaska Native Brotherhood/Sisterhood, for reviewing resources available on Southeast Alaska and publishing a bibliography of acceptable and unrecommended materials.

PAST AND PRESENT
By Florence Demmert
Craig, Alaska

In order to bring about a good Indian studies program in your school you must first realize that it is impossible for people to go back and live a genuine Native life as did their ancestors of an era has vanished.

It is also important to realize that because of instinct and habit to the past it is not easy to survive with the future especially when there are two cultures with which to contend. Without the stepping stones of values, development and success, we suffer. The white man's ambitions can cause inferiority, loneliness, insecurity and anxiety.

The lifestyle and possessions of a foreign culture can have a damaging effect on a people when it is forced on them as it has been in the past. Our strength in the past came from having to conquer a fierce environment yet remaining gentle, tolerant and happy for many centuries with patience, endurance and acceptance which had brought success against the forces of nature. This strength is now our curse when we are confronted with the problems of acculturation.

In this present highly developed technological culture, we must bring back an awareness of nature's beauty and images of courage from the animal world in order to create harmony and to bring about a wiser and more sensitive understanding of the problems of human society.

While we cannot ignore or be content with imposed situations, we can and must combine the past with today in order to give our children self-identity.

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Haida Carver. 12 minutes. Color. National Film Board of Canada, 1964. The young Haida Indian of Masset village, Queen Charlotte Islands, preserves the ancient art of carving argillite.

In the Land of War Canoes: Kwakiutl Indian Life on the Northwest Coast. 47 minutes. B/W. University of Washington, 1974. Filmed in summer of 1914 on Vancouver Island by Edward S. Curtis. University of Alaska Film Library.

Indians of the North Pacific Coast. Filmstrip. Color. Eye-Gate House, n.d. Totem pole, masks, clothing, boat making and home construction are shown.

Legend of the Magic Knives. 19 minutes. Color. Encyclopedia Britannica Educational Corporation, 1971. The totem figures carved by Tony Hunt, a Kwakiutl Indian artist, come to life and tell the legend of an apprentice carver who surpasses his master. University of Alaska Film Library.

Masks of the North American Indians. Filmstrip. 39 frames. Color. National Film Board of Canada, n.d. Reproductions of the masks used in religious and secular ceremonies of several Indian groups are shown including Eskimo, Haida and Tsimpshian.

Northwest Indian Art. 11 minutes. Color or B/W. Coronet Films, 1966. This film features mechanical masks collected from six museums. Alaska State Operated School System.

Our Totem is the Raven. 20 minutes. Color. Bailey Film Associates, 1971. An urban Indian boy takes interest in his cultural heritage. University of Alaska Film Library.

People of the North Pacific Coast. Filmstrip. 53 frames. National Film Board of Canada, n.d. The filmstrip shows their way of life prior to contact with Europeans. Teacher's manual is included.

Peoples of the Skeena. 22 minutes. Color. National Bilm Board of Canada, n.d. The story of the Tsimpshian Indians living in two conflicting worlds is shown in this film.

Printing Workshop with Bryan Grove. 1/2" videotape. 32 minutes. Juneau School District and the Alaska Alliance for Art Education, 1974. This videotape includes a section on Nathan Jackson, a Tlingit carver.

The Silent Ones. 27 minutes. Color. National Film Board of Canada, 1961. The Queen Charlotte Islands off the coast of British Columbia are explored for totem poles and other relics of past Haida culture. University of Alaska Film Library.

Skeena River Trapline. 16 minutes. Color. National Film Board of Canada, n.d. The film follows a Tsimpshian Indian of northern British Columbia on his winter trapping expedition.

This Land. 15 minutes. Color. National Film Board of Canada, n.d. This is a reconstruction of potlatches held in Masset, Queen Charlotte Islands. National Film Board of Canada.

Tlingit Ani. Color. 25 minutes. Red Eye Productions, 1975. Available: Alaska State Museum, Alaska Endowment of the Arts. Comprehensive film on aboriginal life and history of change and modern views.

Totem Pole. 27 minutes. Color. University of California Extension Media Center, 1963. This film discusses the history, influences and legends which contribute to the art of the totem pole.

Totem Poles of the West Coast. Filmstrip. 46 frames. B/W. National Film Board of Canada, 1953. This filmstrip discusses the purpose and origin of the totem poles carved by the Canadian Pacific Coast Indians. Teacher's manual is included.

Totems. 14 minutes. Color. Norwood Films, 1963. This film discusses the origin, function, and meaning of selected totems from Seattle northward to Alaska.

Alaskan Ornamentation. This kit uses jewelry objects, tapes and photographs of jewelry designs and objects to show changes in the many ornamentation styles that are part of modern-day Alaskan Native art. University of Alaska Museum.

Arts and Handicrafts of Tlingit Indians. The students set up their own exhibit of Tlingit art, using materials provided in the kit and take part in a uniquely Tlingit art experience. Materials provided include: artifacts, photographs and a teacher's manual. Alaska State Museum.

Bentwood Box. This kit provides a film which follows an expert carver as he performs the steps necessary in making a traditional bentwood box. Instructions are detailed enough so that students will be able to make cardboard facsimiles of bentwood boxes. Kit also includes: two completed boxes, boards showing the stages in making a box, tools to be used by the students; teacher's manual. Alaska State Museum.

Cross-Cultural Multimedia Kit. Racial and cultural differences and similarities are explored subjectively and objectively. Differential adaptation is emphasized as the major reason for differences between human beings. Activities dealing with these topics use a variety of media. Alaska State Museum.

Fishing and Hunting of Tlingit Man. Tlingit legends and stories recreate the life of the fishermen and hunters of pre-contact Alaska. Materials include: teacher's manual, photographs and photo boards, artifacts, and books. Alaska State Museum.

Household Duties of Tlingit Women. With the use of artifacts, the students play the roles of groups who lived in communal houses and thus discover the general structure of Tlingit society. Each of the artifacts represents one aspect of the life of a Tlingit woman. Materials include: audio tapes, books, photographs, artifacts, community house plan, legends, and a teacher's manual. Alaska State Museum.

Northwest Coast Art. Students learn about the elaborate totemic art of the Tlingit and Haida Indians. They study the relationship between art and legends in the Northwest Coast cultures and draw their own totemic designs, using templates provided in the kit. This activity stresses the possibilities for variation, excellence, and originality in the use of traditional shapes and subject matter. Materials included are: templates, four artifacts, picture boards, books, and a teacher's manual. Alaska State Museum.

Potlatch at Kake. Illustrates the Kake totem pole along with its related ceremonies in Southeast Alaska. University of Alaska Museum.

Puppet Show. Three Alaska Native legends (one each from Athabascan, Tlingit and Eskimo cultures) have been rewritten as puppet plays. The scripts for the plays, puppets, puppet costumes and portable stage are included in the kit. Also included are resource materials: a book on puppets all over the world; a videotape designed to help in producing the puppet plays and a teacher's manual. Alaska State Museum.

Tlingit Basketry. Spruce root basketry from Southeastern Alaska is shown, illustrating a variety of designs and stylistic differences in that area. The process of working with spruce root is demonstrated by Mrs. Annie Lawrence. Fine examples from the University Museum collection are illustrated. University of Alaska Museum.

Tlingit Stories Kit. The kit is loosely structured around eight booklets, each of which contains a story, a play, or poems taken from traditional Tlingit literature. Complete instructions for making paper-mache masks are included. Other materials: Teacher's manual, books, resource books, and masks. Although the kit is primarily recommended for elementary level, it can be used by the high school English teacher as a unit on Tlingit leterature. Alaska State Museum.

Totem Pole. This kit explores the meaning of totem poles in the lives of the Tlingits and Haidas, and examines the uses to which they were put. The traditional way of making a totem pole is depicted in a film. Tools of the totem pole carver are included for students to use. Other materials: books, picture boards, teacher's manual. Alaska State Museum.

Calendars

Alaska Foods (1974) from Alaska Federations of Natives, Inc.

Health Affairs (1975) from Alaska Federation of Natives, Inc.

Prince of Wales High School (1974) from Craig, Alaska.

Gwich'in (1975) by Katherine Peter; from the Universtiy of Alaska Language Center

The Alaska Journal. quarterly. Alaska Northwest Publishing Company, Box 4-EEE, Anchorage, Alaska 99509. $8/year. A journal of Alaskan and north Canadian historic subjects. Good use of photographs and wide variety of article topics in each issue.

The Arts in Alaska. five times annually. Alaska State Council on the Arts, 360 "K" St., Anchorage, Alaska 99501. Newsletter published on the community activities of the Council.

Kil-Kaas-Git. quarterly. Craig City Schools, Craig, Alaska 99921 $10/year. Past and present Haida and Tlingit life styles are described by students at Prince of Wales High School in Craig, Alaska. Articles include halibut hook carving, smoking fish, totem and canoe carving, legends and interviews with the village elders. Photographs.

The Indian Historian. quarterly. American Indian Historical Society, 1451 Masonic Avenue, San Francisco, California 94117. $6/year. A scholarly journal featuring information by and relating to the American Indian. Articles range from histories to topics of current concern.

The Tundra Times. weekly. Box 1287, Fairbanks, Alaska 99701. $10/year; $8/nine months. This 12-page newspaper carries news of current issues which affect Native people in Alaska.

The Voice of Brotherhood. monthly. 423 Seward St., Juneau, Alaska 99801. $3/year. This six-page paper is published for all Native Alaskans but its major focus is on events which affect Southeast Alaskan Indians. The contents do not necessarily reflect the views of the Alaska Native Brotherhood or Sisterhood.

Wassaja. monthly. American Historical Society, 1451 Masonic Avenue, San Francisco, California 94117. $10/year; $5/year for people of Indian ancestory who cannot afford it. Newspaper published for American Indians.

The Weewish Tree. seven times annually. American Indian Historical Society, 1451 Masonic Avenue, San Francisco, California 94117. $6.50/year. A magazine of Indian America for young people. Carries feature stories by and about Native Americans.

Student/Community Publications

Alaska Publications Advisor , Journalism Department, University of Alaska, College, Alaska 99701. Guidelines to putting out a publication written by a journalism class. 1975.

Beta News , Valley Park Elementary School, Ketchikan, Alaska 99901. Bulletin put out by grades kindergarten through second. 1975.

Foxfire 2 , Anchor Press/Doubleday, Garden City, New York. Book by high school students in Rabun Gap-Nacoochee School, Georgia. Contains articles on Hoonah.

A Pictorial History of Hoonah , Hoonah High School, Hoonah, Alaska. A local history book written by students includes photographs and interviews from local Tlingit elders.

Kalukaq Yugnek , Bethel Regional High School, Bethel, Alaska. Bulletin put together by high school students containing articles on all aspects of old Native life. Illustrated. 1975.

Kil-Kaas-Git , A quarterly produced at Prince of Wales High School in Craig, Alaska. Past and present Haida and Tlingit life styles are described. Articles include halibut hook carving, smoking fish, totem and canoe carving, legends and interviews with the village elders. Craig City Schools, Craig, Alaska 99921.

The Let's Read About . . . Series , Juneau: BIA Juneau Area Office (Education), 1963. This series was written by elementary students in seven villages. All the books are illustrated by student drawings and/or photograhps. "Let's Read About Gambell (Gakona, Hughes, Metlakatla, Nome, Perryville, St. George)."

The North Sloper , Barrow High School, Barrow, Alaska. Newspaper published monthly by students in journalism class containing articles in English and Inupiat. 1975.

Tangllemteggun Taamna Qinniktakput (As We See It) , Anchorage Borough School District Publications Department, Anchorage, Alaska. Bulletin containing articles on experiences of students from all over state. 1973.

The Last of Yesterday: the History of Dillingham and Nushagak Bay , 1972-73, Dillingham City Schools, Box 202, Dillingham, Alaska 99571. A history book produced by students in an Alaskan History class.

Theata , 3 vols. Student Orientation Services, University of Alaska, Fairbanks, Alaska 99701. Collection of themes written for English class by Native freshmen. 1973, 1974 and 1975.

Tuyuryarmuit: the Arts and Crafts of Togiak, Alaska , 1974. Togiak School, Togiak, Alaska 99678. Students capture the skills of village artists in a 15 page booklet.

Our Heritage: Thlingit, Haida and Tsimpshian. Ketchikan: United States Indian School. n.d. This photocopied booklet was written and illustrated by students at the BIA school in Ketchikan, possibly in the early 1960's. Included are essays on various forms of art, food, transportation, contact with Whites, and legends.

Other Teaching Aids

Alaska Publications Advisor. Fairbanks: Journalism Department, University of Alaska, Fairbanks 99701. 1974. This booklet is directed to any teacher or student who would like some basic guidelines in producing a publication.

A Copyright Guide. Pipel, Harriet F. and Morton David Goldberg. 1969. New York: R.R. Bowker Company. An easy to understand handbook on copyright.

Film Making in Schools. Douglas Lowndes. 1970. Watson-Buptill Publisher. 165 W. 46 St., New York, N.Y. 10036. Book shows how cameras, movie cameras, and tape recorders can be used to extend powers of observation and comment and to help young people develop an understanding of contemporary society.

Producing the Duplicated School Newspaper. (2nd Ed.) Iowa State University. Available: J. K. Kvistendahl, Iowa State University Press, Ames, Iowa 50010.

The Video Tape Recorder in the Classroom. Victor Phillips. 1972. Available: Phillips Media Publications, 303 Hilltop Place, Wenatchee, Washington 98801.

The Local Museum: A Guide for Establishing a Small Museum in an Alaskan Native Community. Kate Duncan. 1973. Available: University of Alaska Museum, Fairbanks, Alaska 99701.

Cooperative Extension has publications, films and programs made especially for Alaskan audiences. University of Alaska Cooperative Extension, 709 W. 9th St., Juneau, Alaska.

The Shorey Book Store has numerous reprints relating to Southeast cultures. A catalog of publications is $2.50. Write: Shorey Book Store, 815 Third Avenue, Seattle, Washington 98104.

Sources of Bilingual Materials

Alaska Native Education Board, Inc.
4510 International Airport Road
Anchorage, Alaska 99502
Phone: 279-8556

Alaska Native Language Center
University of Alaska
Fairbanks, Alaska 99701
Phone: 479-7180

Alaska State Operated School System
Bilingual Education Department
650 International Airport Road
Anchorage, Alaska 99502
Phone: 274-1645

Tlingit Readers
Box 25
A.M.U.
Anchorage, Alaska 99504

Sheldon Jackscn College
Box 479
Sitka, Alaska 99835

Sitka Indian Education Act
ANB Hall
Box 479
Sitka, Alaska 99835

Society for the Preservation of
Haida Language and Literature
c/o Ketchikan Community College
Ketchikan, Alaska 99901
Booklet listing numbers and
names in English and Haida

Summer Institute of Linguistics
Box 1028
Fairbanks, Alaska 99707
Phone: 452-3934

Information on Funding Sources

Hans Mercer
Coordinator of Federal Programs
Department of Education
State Office Building
Pouch F
Juneau, Alaska 99811

Steve Hole
Title III Administrator
Department of Education
Pouch F
Juneau, Alaska 99811

Guide to Federally Funded Programs
By Marshall L. Lind and
Kenneth C. Grieser
Office of Public Information and
Publications
Alaska Dept. of Education
Pouch F
Juneau, Alaska 99811
Pamphlet describes various Federal
money sources available to
educators

Frank Berry
JOM/AFN
670 W. Fireweed
Anchorage, Alaska 99501

Dr. William G. Demmert
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U.S. Office of Education
Room 3662, ROB No. 3
400 Maryland Avenue S.W.
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Region X
1321 Second Avenue
Seattle, Washington 98101

"Alaska State Council on the
Arts Mini-Workshop Program"
Alaska State Council on the Arts
360 "K" Street
Anchorage, Alaska 99501
Bulletin published Feb. 11, 1975,
describing steps the Council
will take to help a community
hold a workshop on art.

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